

## DR. HEBER NEWTON

Comes Out Against His Critics  
With a Little Book

## ENTITLED "CHURCH AND CREED."

His Denial of Heresy—Conceded  
Thinking Rather than Erroneous  
Thinking—His Appeal to Public  
Opinion—The Book the Only An-  
swer Until He Appears for Trial.

New York, July 20.—The Rev. R. Heber Newton, of All Souls' church, whose sermons this year have been arousing such a tremendous amount of excitement among his brethren and laymen of the Protestant Episcopal church, has come out against his critics with a little book entitled "Church and Creed."

The book is made up of three of his sermons upon his criticized actions and the correspondence that has passed between him and Bishop Potter. Dr. Newton in his introduction says plainly that he is simply putting forth his position and that of his church before the bar of public opinion in "Church and Creed." The book is the only answer he will make to the various charges against him, unless, as he earnestly desires, the bishop gives him a formal opportunity of defending his position before the committee now sitting on the case. "Church and Creed" is from the press of G. P. Putnam's Sons, and a large edition has been prepared of this most important work.

## THREE INTERESTING SERMONS.

The first of the three sermons was preached last April on the Sunday following the appearance in the daily papers of a letter to Bishop Potter remonstrating against the alleged uncanonical practices of certain clergymen of the diocese in inviting non-Episcopally ordained ministers to speak at special services in their churches. Dr. Newton knew that he was among the "certain clergymen" named in the letter, which was signed by about one-third of the clergy of the New York diocese and by some fifty laymen, and he met the letter not in its legal aspect, but on the high ground of principle, the very next Sunday morning.

The other two sermons were preached last June on the two Sundays immediately following the publication of another letter to the Bishop, signed by twelve presbyters of the diocese, which called attention to the "grave and widespread rumors" which were abroad concerning Dr. Newton's "alleged violations of the doctrine and discipline of the Protestant Episcopal church," and of his "holding and teaching publicly or privately and advisedly doctrine contrary to that held by our church."

## DR. NEWTON'S STAND.

Dr. Newton only carries his side of the question before the bar of public opinion because his accusers made haste to put their charges before the same tribunal. He says in his preface:

"The issue is becoming clear cut now, thanks to not a few such actions as those of the excellent gentlemen who have lately come forward to define the Church's position. It is nothing less than this: Is the Protestant Episcopal Church a sect or is it a Church? Is that Church to be Catholic, falsely so called, or is it to be truly Catholic? Is her churchliness to become a synonym for narrowness and intolerance, for bigotry and obscurantism, or is it to stand for comprehensiveness and charity, for that platonic which is the love of God with all our mind?"

"Is churchmanship to mean merely ecclesiasticism—the worship of a medieval polity, an estrangement from Protestantism and an affiliation with Romanism, a founding of the church's order upon a theory of the church, and thus the turning of its benediction into a baleful institution?"

"Is her orthodoxy to mean merely dogmatism—the stifling of a fluent faith into a rigid formula, the sacrifice of the spirit to the letter, of the substance to the form, of the permanent to the transient in theology? Is her theological conservatism to be that which knows no progress, which holds on to the past as to a forfeit future, which closes the era of inspiration by the date of the late general council, and knows no truth born since the last of the fathers died? Are her creeds to rest on a theory of creeds, a theological 'ism,' destitute of true authority, antagonizing the modern mind, ostracizing intellectual freedom, forcing upon the clergy a loyalty to the church which is disloyalty to truth, fixing faith in final forms, thus again to create the painful necessity to which St. Paul referred when he said, 'We walk by faith, not by form.'"

## SYMPATHETIC BELIEF.

"Or, are our churchmanships and orthodoxy to be sympathetic toward all true life and all living truth; concerned more with the substance than the form of institutions; interested in the spirit rather than the letter of the creeds; inclusive, not exclusive, in policy and in faith; recognizing the actual Christendom of this nineteenth century and conforming our polity to Providence; subordinating all issues about the church to the spiritual life; holding by the faith and holding to no opinions about the faith; grounding belief in the common reason of man's spiritual nature as the voice of the Divine Logos, and by that common reason proving all things; reaching forth to all knowledge as the revelation of the spirit of truth, and turning the church's face toward the future to welcome all fresh light, and by it re-creating our ancient creeds?"

Nothing less than this, as it seems to me, is the issue before us in the Protestant Episcopal Church—an issue shortly to be determined in one way or the other, laying, therefore, upon the clergy of this generation this solemn responsibility of thinking their minds into clearness and of delivering their souls in all faithfulness and courage."

## HIS VIEW OF HERESY.

The rector further along has this to say of heresy:—"Heresy is not so much erroneous thinking as concealed thinking—thinking one's own individual opinions into opinionativeness and clothing them with authoritative names as matters of the faith, thus disputing, dogmatizing and denying instead of cherishing the common consciousness of the church by reticence concerning the questioned minor matters, as far as honor allows, and by hearty affirmations of its unquestioned, essential verities. Schism is wilful separation from the common church, whether that separation be from the wilfulness of such heresy run to seed or from the wilfulness of that other heresy run to seed whose name is 'orthodoxy'—the opinionativeness of the majority."

Here Dr. Newton appropriately quotes,

"From such heresy and schism may the good Lord deliver us."

## A GENERAL APPEAL FOR LIGHT.

In speaking of the struggle for light and rationalism that is going on to-day in every religion, from ancient Buddhism down, Dr. Newton says:—

"A new synthesis of religion seems oncoming. God is preparing a surprise for his children. Will they open their eyes and throw back the shutters and let light in? The supreme question for religion to-day is whether it can revitalize its forms of faith and thus regain its hold on the minds of men."

After building up this platform of his interpretations of heresy and schism, Dr. Newton prints the three sermons before mentioned, which were all given in the *Herald* at the time of their delivery. Their explanatory titles are "Fold or Flock? Christianity not Ecclesiasticism," "The Nicene Creed, a Franchise of Freedom and a Charter of Comprehension," and "How to Read a Creed—The Principles of Creedal Interpretation."

"Church and Creed" concludes with the two letters of complaint to the bishop and Dr. Newton's letter to the bishop asking for a trial, all of which are familiar to everybody who has been following the controversy. Dr. Newton devotes also a few pages to a dissection of the Nicene Creed and of the origin of the belief in the virgin birth.

## EXPLORER PAUL B. DU CHAILLU.

Life of the Great African Traveler Near Philadelphia—He is to Settle Down on a Country Place and Marry.

PHILADELPHIA, July 20.—He sits in a big chair on the veranda, slowly writing, busily thinking. A little man, scarcely five feet three inches; very slender, with shoulders rounded somewhat by years of study. His head is nearly bald and his well-groomed mustache is quite gray. One might consider him, at first glance, a calm man who has taken flight, who exists with little to do, who expects to die at the proper time with due regard for good form and dignity. But look more closely at that figure, which certainly weighs less than 125 pounds. It is well knit; the chest is deep and rounded like a barrel. The neck is short, muscular; the skin, literally bronzed in color, is thick, and in it are countless scars and creases. The eyes, too—ah, no dilettante, no languid clubman, ever shot glances of challenge as he leaps from those hazel eyes surrounded by strange circles of the faintest blue!

That man, though so slight, went into Equatorial Africa when a lad of 18; before he had the first dawning of a mustache on that upper lip he had discovered and shot and captured gorillas. He fearlessly invaded the land of the African cannibals; he shot elephants and bloody-jawed leopards when other boys of his age were preparing for college. Since then he has discovered the pygmies and hundreds of animals, birds, fishes; he has fought wild men, more terrible enemies than any wild beasts; he has driven reindeer thousands of miles in the land of the midnight sun and has been courted by monarchs and princes the world over.

Paul B. Du Chaillu.

## TO BE MARRIED.

"So you are sent from the Press," he remarks, pleasantly, as Mr. Phillips accomplishes the introduction. "I am truly glad to see you." And his cordial grasp, his charming smile prove the sincerity of his words. "I am seated," he continued. "Yes, I have just finished my book; it's a historical novel, and I'm glad to rest and chat. Ah, if it hadn't been for Mr. and Mrs. Childs I would be dead. When I talked of leaving the former would say, 'Prince Paul, remain here with us until you get strong, if it takes ten years. Suppose you go off somewhere and become ill in a hotel, with no friends near, and die? No; remain here.' And I did so. For weeks and months I was ill, and then a terrible fever set in. Mr. Childs assigned several servants especially for me from his retinue, and he and his good wife brought me back to life with their loving care and attention. But now I am myself again, ready, eager for the great work of my life."

"Your great work?"

Du Chaillu nodded, and with a hearty laugh his host, Mr. Phillips, said: "What do you suppose this man's ambition is? Why, he has taken a fancy to a nice little place of about seven acres just by the water there and by those big trees. We hope he will accept it as a gift from Mr. Childs, and the fine house the latter desires to erect thereon. Then Paul will buy ten sheep and two cows and three dogs and twelve chickens—and get married!"

"Now, Phillips!" expostulated Du Chaillu.

"Isn't it true?" demanded the reviewer.

"Well, I certainly am anxious to settle down in peace for the remainder of days—"

"And get married to some girl not less than 19, not over 25?"

The great traveler smiled, but declined to reply. His intimate friends declare, however, that before very long there will be a Mrs. Du Chaillu to share his honored name.

"I have traveled all that is desirable, except occasional excursions to Europe or Mexico or Egypt, and as Phillips says, I do intend to settle down near Philadelphia, where are my dearest friends. I have material for eight or ten books."

"And his greatest work is yet to come," added Mr. Phillips, "his reminiscences of men, his memoirs."

"What do you consider the greatest literary work yet accomplished?" I asked.

"The 'Viking Age,'" Du Chaillu replied unhesitatingly. "That book consumed eight years of time for me and three secretaries; in other words, thirty-two years' work for one man. It cost \$26,000 before it was sent to the publishers."

Du Chaillu, when asked about the most exciting time, the hardest work, the most horrible and most pleasant experiences of his life, replied that the most exciting was when he first shot a gorilla; the hardest work was to keep up his reputation; his most horrible experience was his first encounter with cannibals, and his most pleasant time was spent in the land of the midnight sun.

## THE OPENING OF AFRICA.

"Do you think that Africa as a continent will ever be opened for thorough settlement?"

"Perhaps, years hence. Of course the southern part is all right now. But the north? Perhaps—I do not know. You see there are so many other lands more favored. Look at Brazil, for example. People can go in there without enduring the tremendous hardships absolutely inevitable with life in the dark parts of Africa. It is not safe to count upon subduing and civilizing the latter for a long, long time yet."

"Do you think the plan to send American negroes back to Africa would succeed?"

"Sever!" he exclaimed with emphasis.

sis. "They might be sent there, but would never remain. They could not go back and stay contented. The idea is preposterous to one who knows the conditions existing."

Du Chaillu doesn't walk very far now. He has a wonderful constitution, but years of privation, exposure, starvation, have told upon him, and he is not so active as in days gone by. He uses no tobacco; never did. "I went to Africa before I was hardly old enough to have formed the habit," he says. And he uses wines moderately, indeed. But as far as eating is concerned, his friends say he could digest a quart of horseshoe nails with no difficulty whatever.

Like the majority of intellectual men he is passionately fond of music, but he will never go to the opera or the theatre alone. Du Chaillu is extravagantly fond of the society of cultivated, refined women, and he is a prince among those who can prove entertaining at a function, large or small, formal or informal. Perhaps he enjoys meeting agreeable, elegant women all the more because he was debarré from society so many years. In dress he is neither careless nor over fastidious. Doubtless not one out of a thousand people turn to look after him as he passes down Chestnut street of a fine morning. Unfortunately Philadelphia makes far too little of the distinguished strangers who happen to be within her gates.

## HE COULDN'T DESCEND.

And Many Another Man Has Forgotten How to Come Down.

"You say you love my daughter?"

"Madly!"

The two men who stood facing each other at the moment when this brief conversation occurred were excellent specimens of American citizenship, says the *Indianapolis Journal*. The wealthy banker, Peter E. Gotrox, portly, suave, and well-groomed, and Jerolomon Harkinson, the inventor, poor as yet in this world's goods, but bearing on his brow the promise of great achievements.

"Harkinson," said the banker, "I was poor once myself. I respect a man more the less on account of his lack of money, but I cannot throw my only daughter away on a man of no financial standing. You are an inventor. If within three months you shall have invented a machine, appliance or what not that is worth \$50,000 Gladys shall be yours. I would gladly give you more time, but my wife is insisting every day upon my buying Gladys a prince."

For ninety weary days and an equal number of sleepless nights Jerolomon Harkinson toiled until the product of his genius stood complete—a flying machine that positively would fly. Then he invited the banker to be his guest on the initial journey of the Aerial Queen.

Floating above the city at an elevation of 1,000 feet the two men, the man of money and the man of genius, clasped hands. For a moment not a word was spoken. Then the capitalist broke the silence:

"My boy," said he, "fame is yours; and fortune."

"And Gladys."

"Yes. But it is growing late. Let us descend."

The inventor gasped and turned white.

"I—I'm dinged," he said in broken tones, "if I didn't forget all about that part of it. There is no descending attachment to the dod-dasted machine."

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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